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LONDON, SATURDAY, AUGUST 2, 1890.

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Notes.

MR. LOFTIE'S 'LONDON' ("HISTORIC TOWNS SERIES").

Excellent as, in many respects, Mr. Loftie's handbook is, it is disfigured with some few blemishes, which a little more care, and, may I venture to add, a little less rashness might have easily avoided. Some of these it may be as well to correct, lest they take root; and the first one is so quaint that Mr. Loftie himself cannot fail upon reflection to smile.

Alluding (p. 34) to the Provost in the Conqueror's reign, and to the Portgrave of Henry I., the "Hugh Buche" of Stow, he says, may be identified with the "Hugo de Book" of the St. Paul's MSS. No doubt this is so, and he is identical with the Hugh de Bocland, Canon of St. Paul's, *temp.* Henry I., and Chief Justiciary, although Foss expresses doubt upon this latter point. But when Mr. Loftie goes on to add, "And his Richard de Par' with Richard the younger, the chamberlain, because 'Par' is probably a misreading for 'parvus,' contracted," I cry him mercy. Of whatever Richard de Par' is a contraction, it certainly could never be one for Richard de Parvus, or le Parvus, or of anything in the sense of younger. Parvus could only relate to the size of the man, not to his age. Richard de Parys or Paris at once suggests itself, especially as that name occurs about the same time, or a little later; and we are left in no doubt, even by Stow, as to the correct name of the Provost in question, as the charter of William II. in confirmation of the liberties of the Knighten Guild was addressed to Richard de Parre, as Provost. Assuming the Norman pronunciation to have been the same as the Modern French, Parys and Parre would be identical; the final *e* being generally sounded.

With regard to Richard the younger, and chamberlain, the St. Paul's documents also inform us that he was a Canon of St. Paul's. But I am much inclined to doubt that this means he was Chamberlain of London. He is certainly named in one document as chamberlain (simply); but as the names of the rest of the witnesses are all clerical, or at least connected with the Deanery, I am inclined to believe he was merely chamberlain to the deanery, or, failing such an office, that the word would more properly be rendered chancellor.

I am specially interested in the London chamberlains, since I have been at some pains to collect as full a list as possible from printed sources; and, with the exception of three short intervals, it is fairly consecutive from the reign of Richard I. This list has been in the hands of the editor of the *City Press* since October last. I will not venture to predict when it shall see the light; still, as the present century is drawing to its close, I have some faint hope it may anticipate that event.

To return to Mr. Loftie's handbook. Agnes, the sister of Thomas Becket, he says, was married to a member of a good old City family, Theobald Agodshalf (in Latin "Ex parte Dei"), who was baron of Hulles, or Helles, in Ireland. I confess I do not understand the connexion between Agodshalf and "Ex parte Dei"; but it is immaterial. For the latter part of the statement—the reference to the baron of Hulles, in Ireland—I am inclined to think it must be what Mr. Loftie terms one of his "workable hypotheses." There is no reason for crossing the Irish Channel to locate either Helles or its territorial lords, for they both lie close to our hands in the neighbouring county of Kent. Cave-Brown informs us ('Lambeth Palace,' p. 9) that the manor of Lambeth originally belonged to the See of Rochester, and was in 1197 exchanged by Gilbert de Glanville, then Bishop, with Hubert Walter, Archbishop of Canterbury, for the more convenient manor of Darente, and the rich grazing ground attached to the Chapel of Helles, or Hells. Hasted ('Kent,' i. 247) not only confirms this, but has much to say concerning this family of Helles. About a mile from Darenth, he writes, is the hamlet of Helles St. Margaret; and appears from the court-rolls to have been once a parish of itself. He continues:—

"This manor came into the possession of a family called Hells, who had much land at Dartford, and Ash, near Sandwich; and from them this place acquired the

additional name of Hells, or more vulgarly Hilles. One of these, Thomas de Helles, had a charter of free warren granted to him and his heirs in 17 Ed. I. (1289). A descendant of him, Richard Hills—for so the name was then spelt—about the beginning of Henry VIII.'s reign was possessed of this manor."

Mention is made also of Bertram de Helles, who was lieutenant of Dover Castle under Reginald de Cobham (39 Hen. III.); of Henry de Helles, who was Knight of the Shire (Kent) in the fourth Parliament of Edward III.; and of Gilbert de Helles, son of the above Bertram, of Hells Court in Ash, and of St. Margaret Hells in Darenth, who was Sheriff of Kent 30 Edward III. No allusion is made to Theobald de Helles; but it is reasonable to believe he was a member of the same family.

To pass on now to Gilbert Becket. In a former paper (7th S. ix. 484), I stated my belief that he came of a territorial family. Dean Hook, following Robertson, has little to say of the family, and surmises that either Gilbert Becket or his father migrated from Normandy. Westcote ('Devonshire Families'), on the other hand, traces this family far back into Saxon times, although the first use of the surname Becket occurs only a little before 1000, in the person of Allard Becket, whose daughter Maud was married to Edgar, son of Owen, Lord of Liskeard. Owen was slain by the Danes, A.D. 1000, leaving issue William, Lord of Liskeard, who for some time withstood the Conqueror, but eventually submitted. He had issue Edmund.

Edmund Becket left issue Gilbert, who married Maud, daughter of the Earl of Chyle; his mother (Gilbert's) was of Syria; he was born in London (of him is the Earl of Ormonde and Queen Elizabeth), and had issue, besides other, Thomas Becket, who was by King Henry II. made Archbishop of Canterbury and Lord Chancellor 1161. He was slain in 1170. Westcote furnishes another pedigree, commencing in the latter part of the reign of Edward III., of the Beckets of Mennywyk.

The Cornish origin of Thomas Becket receives a certain amount of confirmation from the description of his arms given in Lambeth MS. No. 555, quoted by Cave-Browne, and repeated by Westcote: Argent, three Cornish choughs proper. Foss is somewhat impressed with Becket's own remark of his origin, that his ancestors were "non omnino infimi," as implying they were of no particular social standing. Such sentiment must be interpreted in the spirit in which it was given, and the pride which apes humility is not of exclusively modern growth, I opine.

One statement of Westcote's deserves special attention, because it reaffirms the popular tradition of the Syrian maiden, but (observe) transfers its subject from the mother of Thomas Becket to his grandmother. This tradition has of late been generally rejected by historians, solely, as I gather, that it has received no recognition from contemporary writers. I am not ashamed to confess I am sufficiently unscientific to offer some meek protest against such ruthless procedure, unless stronger negative evidence is produced; for out of most of these traditional incidents some particle of fact can be generally sifted. If I seek the original pronunication of a word, I prefer to pursue it among the peasantry than among peers and schoolmen, and am prepared to bear patiently the cost of such heresy.

That Thomas Becket was highly venerated by the citizens of London—and to a degree that no Norman would have attained—is, I think, significantly emphasized by the seal of the barons of London. Upon its obverse side is displayed a walled city, with St. Paul, a sword in his right hand, and in his left a banner; three leopards about the seal, and inscribed, "Sigillum Baronium Londonarium." Upon the reverse side, the like figure of a city, with a bishop sitting on an arch, and this legend, "Me: que: te: peperi: Ne: Cesses: Thoma: tueri" ("Cease not, Thomas, to watch over me who gave thee birth"). The obverse of this seal forms the central medallion to the chimney-piece of the Guildhall Library; it would be a pity if the touching memorial of its reverse were allowed to slip away into obscurity.

JOHN J. STOCKEN.

5, Weltje Road, Ravenscourt Park, W.

SHAKSPEARIANA.

'PERICLES,' 1611, 4to.—A copy of this edition has recently come into my possession. The Cambridge editors of Shakespeare, in referring to this quarto, style it a unique edition, the only copy extant being in the British Museum, attached to which is a MS. note by Halliwell-Phillipps to the following effect:—

"Although the present volume wants two leaves in sheet D (unless, indeed, the omission is to be ascribed to the printer, the catchwords being right), it is of great literary curiosity and importance, being not only a unique, but unused by and unknown to all the editors of Shakespeare. Mr. Collier is the only one who even names it—at first with doubt as to its existence, afterwards only on my information. The present is no doubt Edward's copy, which sold in 1804 for what was in those days the large price of 14*l.*, since which time it seems to have disappeared until privately purchased by me."

My copy has the two leaves in sheet D, and is in much better condition than that in the Museum. I have collated both copies, and find them identical, even to the formation of a letter.

MORRIS JONAS.

'ALL'S WELL THAT ENDS WELL,' I. i. 69.—Besides giving his own transposition of the speeches of the Countess and Lafeu, MR. WATKISS LLOYD would make a greater transference of Lafeu's "How understand we that?" than would Theobald. But the supposed necessity for any transposition of these latter words is simply due to not considering that action and gesture, as well as emotional and

other pauses, are represented on the stage as they would occur in nature, and sometimes more than in ordinary natures. Lafeu, accustomed to interpret the dark speeches of the Court, here muses over the Countess's most enigmatical speech—one wholly enigmatical to an outsider—and after a puzzled pause breaks out with this semi-soliloquy, not noticing to the full Bertram's kneeling before his mother and his filial desires, "Madam, I desire your holy wishes"—words and acts to which his good taste, if not his good nature, would make him appear inattentive. He has also time to do this, since the widowed Countess, now for the first time parting from her only child, is so overpowered by her emotions that she cannot at once find words wherewith to express herself, but bends over him, perhaps weeps, and certainly embraces him. We find a somewhat similar instance in '2 Henry IV.,' II. iv. 137–40 :—

Bard. Pray thee go down, good Ancient.
Fal. Hark thee hither, Mistress Doll.
Pist. Not I: I tell thee what, Corporal Bardolph, I could tear her: I'll be revenged of her.

Here the last words show that Pistol was so taken upwith Doll—her pleasing looks and her unpleasant words—that he was meditating, or more than meditating, some drunken violence, and this show of attempting violence gave time as well as reason for Falstaff's interpolated words.

Nor do I see the slightest reason for interchanging the speeches of the Countess and of Lafeu, but great reason for the former saying what she did, and yet so effectually veiling her meaning. She enigmatically speaks of that love of which, as she afterwards tells her steward, "many likelihoods informed me before," and which, without appearing to notice, she would forward. More plainly set forth, her words would tell Isabella, "If the living Bertram be enemy to this love-grief of thine, the excess of that love-grief will soon make it mortal."

As to the change advocated in IV. iii. 287, I am so amazed at the want of necessity for it and at the want of greater beauty evolved that I can say nothing but that it may be classed with Pistol being "a tame cheetah," and with the dog of some one else's Hamlet being "a good hissing carrion." The other changes will be adopted by that future editor who will advertise—

"The double authorship plays of W. Shakespeare and W. Watkiss Lloyd, now for the first time set forth in their full completeness and correctness."

BR. NICHOLSON.

'TIMON,' V. iii. 3, 4, and V. iv. 70–73.—Are not the lines (V. iii. 3, 4),

Timon is dead, who hath outstretch'd his span:
Some beast read this! there does not live a man,

the epitaph on the tomb?

I fancy that in the MS. as left by Shakspere there stood at V. iv. 70 merely the stage direction "[*Reads*]," and that the completer of the play, thinking, for the reason which I shall give, that the epitaph had not yet been given, inserted hastily the two given in North, which are inconsistent with each other.

Perhaps V. iii. stood in Shakspere's MS. somewhat thus :—

Scene III.—*The Woods. Timon's Cave, and a rude Tomb seen.*

Timon is dead, who hath outstretch'd his span:
A beast read this! There does not live a man.
Soldier. By all description this should be the place.
Who 's here? Speak, ho! No answer! What is this?
Dead, sure, and this his grave. What 's on this tomb?
I cannot read.

The rest of the scene being either by Shakspere or by the completer. Shakspere, writing in a hurry and never returning to the passage, did not finish the stage direction, which should have run thus :—

Scene III.—*The Woods. Timon's Cave, and a rude Tomb seen with this Inscription :*

Timon is dead, who hath outstretch'd his span:
A beast read this! there does not live a man!

The completer of the play, thinking these two lines a part of the soldier's speech, placed them after "What is this?" where they would make some sort of sense. Then, as I said above, he filled in the space at V. iv. 70 with the two epitaphs from North.

I suggest, then, that in V. iii. these two lines should be considered as an epitaph sculptured on the tomb, and that in V. iv. they should be substituted for the lines 70–73. Perhaps some gentlemen whose judgments in such matters cry in the top of mine will do me the honour of supporting or condemning this explanation. C. S.

'KING LEAR,' V. iii.—Can any of your readers explain the meaning of and reference contained in the speech of Kent—

If fortune brag of two she loved and hated,
One of them we behold?

LORENCE RYLAND.

'2 KING HENRY IV.,' IV. i. 94.—

Archbishop. My brother general, the commonwealth
To brother born an household cruelty,
I make my quarrel in particular.
Westmoreland. There is no need of any such redress;
Or if there were, it not belongs to you.

This speech of the Archbishop as it stands is justly obelized by the Globe editors as convicted nonsense. The above is the text of the Quarto. The First Folio omits the second line, but in doing so brings us no nearer to consistent sense. The Quarto text is also manifestly mutilated, as the speech must have contained the specific claim for redress which Westmoreland repudiates the need of. We ask in vain, "Any such redress as what?" None has been formulated. To remedy this is past all hope, unless a more perfect quarto should be discovered. But at least this double proof of

the maltreatment of the speech would authorize us in restoring meaning to what remains by more unceremonious treatment than will be found necessary.

The recurrence of the word "brother" in the next line immediately below its appearance, where it is unintelligible, suggests at once that we are in presence of one of the frequent corruptions due to type-setters' confusion of similar adjacent words. We may read with confidence:—

With other general to the commonwealth,
To brother born an household cruelty
I make my quarrel in particular.

That is—

"In addition to causes of complaint having general relation to the commonwealth, I make the cruelty exercised towards my own brother a ground of quarrel particular to myself."

He refers to "his brother's death at Bristol, the Lord Scroop" ('1 Henry IV.,' I. iii. 271).

W. Watkiss Lloyd.

'Romeo and Juliet,' IV. iii. (7th S. ix. 264).—Surely K. P. D. E. must have fallen a victim to "elegant extracts" in some shape or other. He could not otherwise have any doubt as to Otway's use of the above play in his 'History and Fall of Caius Marius.' Otway undisguisedly appropriated Shakespeare's scenes for the loves of the younger Marius and Lavinia, and made this adequate acknowledgment in his prologue:—

Our Shakespear wrote too in an Age as blest,
The happiest Poet of his Time, and best;
A gracious Prince's favour chear'd his Muse,
A constant favour he ne'er fear'd to lose.
Therefore he wrote with Fancy unconfin'd,
And Thoughts that were immortal as his Mind.
And from the crop of his luxuriant pen,
E'er since succeeding Poets humbly glean.
Though much the most unworthy of the throng,
Our this Day's Poet fears he 's done him Wrong.
Like greedy Beggars that steal Sheaves away,
You 'll find h' has rifled him of half a Play.
Amidst his baser Dross you 'll see it shine
Most beautiful, amazing and Divine.

R. H. C.

'Love's Labour's Lost,' III. i.: Remuneration and Guerdon (7th S. ix. 502).—My mazed memory was in some degree right, I find, for my friend Mr. P. A. Daniel has pointed out to me that my supposed contribution to the history of this story had been already quoted in Malone's 'Shakespeare,' 1821, vol. iv. pp. 333, 334. I can only say that the quotation had entirely slipped my memory when I thought that I had come across it for the first time when reading 'A Health to the Gentlemanly Profession of Serving-men.' I think, however, that my view as to the story being then current in society is preferable to Steevens's supposition that Shakespeare was indebted for it to J. M., is one that meets all difficulties, and agrees best with the wording of J. M.'s introduction to the story.

Br. Nicholson.

Allan Ramsay.—In his 'Eighteenth Century Literature' Mr. Gosse closes the chapter on Pope with a scanty paragraph devoted to Allan Ramsay. Some consultation of recognised authorities on the subject would have enabled Mr. Gosse to make the little that he does say somewhat more to the purpose than he has succeeded in doing. This sentence, for example, must amuse Scottish readers, while it may have the effect of completely misleading others:—

"Most of Ramsay's original songs were poor, but he preserved the habit of writing in the Doric dialect, and as an editor and collector of national poetry he did thoroughly efficient and valuable work."

Now one genuine song might immortalize its author, and Ramsay wrote several that are to this day placed among lyrics of exceptional quality by the Scottish people who sing them. Surely it is a recognized canon of criticism to credit a man with the excellence that is his due, and not to give him summary dismissal for his comparative failures. Even, however, if it be allowed that depreciation is relevant when approval was possible, and that Mr. Gosse's readers are safer with a knowledge of Ramsay's weakness than of his strength, there still remains to be explained the remarkable commendation of the "editor and collector of national poetry." It is plain that Mr. Gosse is not familiar with the little volume of 'Ancient Scottish Poems' edited by Lord Hailes, not to mention other authoritative works. Ramsay freely tinkered the Bannatyne MS., which he professed to reproduce.

"He has [says Lord Hailes] omitted some stanzas and added others; has modernised the versification, and varied the ancient manner of spelling. Hence, they who look in the 'Evergreen' for the state of language and poetry among us during the sixteenth century will be misled or disappointed."

Then Ramsay's glossary is absurd.

"It frequently explains common English words; it mistakes the sense of many common Scottish words; and it generally omits or misinterprets whatever is uncouth or difficult."

This is a very different verdict from the "thoroughly efficient and valuable work" which Mr. Gosse recommends to his readers, who may be asked further to compare his estimate with that of Irving, in his 'History of Scotish Poetry,' p. 416.

Thomas Bayne.

Helensburgh, N.B.

Mustredevilliars.—This is given by Halliwell as the name of a kind of mixed grey woollen cloth, which continued in use up to Elizabeth's reign; also spelt *mustard-villars*. In the 'Records of Nottingham,' iii. 296, is mention of "ij. yardes and halfe a quarter *mosterdevyllrs*," under the date May 17, 1496. At p. 495 of the same the editor explains that it was made at the town of Montivilliers (Mouster Villers in Froissart, ix.

184) on the Lézarde (Seine Inférieure). See Kervyn de Lettenhove's edition of Froissart, vol. xxv., 'Table Analytique des Noms Géographiques.' It seems that, by a silly popular etymology and by the shameless guesswork for which English editors are so remarkable, it has been often said that the cloth was of a *mustard* colour! But it was grey. *Moster, mouster, mustre*, &c., are the Old French spellings of Lat. *monasterium*; see "Moustier" in Godefroy. Hence the etymology is from *moster de Villars*, "monastery of Villiers, or Villars."

WALTER W. SKEAT.

ROBERT BROWNING'S BIRTH AND BAPTISM.—The register of the Lock's Fields (now York Street) Independent Chapel, Walworth, co. Surrey, preserved at Somerset House, contains this entry:—

A.D. 1812.

Robert, Son of Robert Browning and Sarah Anna his Wife, was born May 7th, 1812, in the Parish of St. Giles's, Camberwell, and was baptized June 14, 1812, by Me. GEORGE CLAYTON.

The name of Sarah Anna Weidemann, of Peckham, the poet's mother, is found in the first list (1806) of church members.

DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

RIDDLE.—Some years ago, I believe, the following riddle appeared in the pages of 'N. & Q.':—

As black as ink, and is not ink,
As white as milk, and is not milk,
And hops about like a filly-foal.
Answer:—A magpie.

I find a rhyming version of the above in Erlach's 'Volkslieder der Deutschen,' vol. i. p. 127, which may be translated:—

What is greener than clover?
What is whiter than snow?
What is blacker than coal?
And trips about more than a foal?

The answer is a magpie, which is both black and white, has grass-green eyes, and a hopping gait.

M. G. W. P.

"DISCRETION IS THE BETTER PART OF VALOUR.'—This proverbial expression is not given in Ray's collection of proverbs. It is inserted in the second edition of Hazlitt's 'English Proverbs and Proverbial Phrases,' though it does not appear in the first edition. Hazlitt for the use of the expression refers to "Manuche's 'Just General,' 1652, dedic." Are Beaumont and Fletcher the originators of the proverb? In 'A King and No King,' licensed in 1611, this passage occurs:—"1*st Sword Man*. It showed discretion, the best part of valour" (Act IV. sc. iii.). F. C. BIRKBECK TERRY.

GLOVER'S 'DERBYSHIRE'—The following letter is of some interest to collectors of county histories, and might, I think, find a corner in 'N. & Q.' It is copied from the letter addressed to "M. Cowtan, Esq., British Museum," which has been inserted in the copy of the first part of Glover's 'History and Gazetteer of the County of Derby' (1831), which stands in the Reading Room:—

Derby, March 30, 1835.

Sir,—At the request of Mr. Glover we send Part i. vol. i., Part i. vol. ii., 'History of Derbyshire,' 4to., which, are all which are published, the work has been at a stand some time, owing to the author being in difficulties—he having been proceeded against by the Engravers, and has in fact, been in prison—The Volumes do not contain all the plates they ought to do,—but they contain all we have, and all the Subscribers are able to get. We are your faithful servants,

HENRY MOZLEY & SONS.

We have printed the work for the author, we have nothing to do with the sale of them.

G. F. R. B.

AN EARLY MENTION OF A LIFT.—Whilst reading a manuscript journal of travels I have come upon an account of a lift under date of Thursday, Oct. 30, 1777. After describing the Empress Queen Maria Theresa's house at Laxembourg, near Vienna, the writer says:—

"Here is a curious machine of Count Thun's invention by which the Empress, who is too unwieldy to go up and down stairs, is convey'd thro' a well from one story to another to the top of her house. There are three strings which, when pulled by the Empress, serve as signals to go up, to go down, and to stop."

W. C. L. FLOYD.

ANCIENT COMMON FIELDS.—Mr. Elton, Q.C., of Queen's College, Oxford, has, in his excellent law book on commons, given much information on this head. I may give a few specific cases to which my own attention has been drawn. My friend the Rev. A. Delafosse, of Oriel College, Oxford, tells me that South Fields, Wandsworth (of which parish his father, the Rev. D. C. Delafosse, was the vicar from 1837 to 1844), and also Fordington Field, near Dorchester, Dorset, are, or probably were till enclosed, common lands. A further instance is supplied by Port Meadow, on the Thames just above Oxford, where the townsmen (not the university) have rights, which they exercise every year (in July and August, I think), of sending their cattle to graze. It is the townsmen's meadow. *Port*, of course, here means *porta*, the Low Latin both for a town (as in Port Meadow) and for a gate (as in Psalm ix., *Confitebor tibi*, verse 14, "That I may show all thy praises within the *ports* of the daughter of Sion: I will rejoice in thy salvation"). So also in the name of the church of St. Mary-le-Port in Bristol, and in that of the ward of Portsoken in the City of London.

Another instance of joint public rights in a meadow could formerly be found on the banks of the Avon, in the parish of St. Mary, Bitton, Gloucestershire. Compare "The History of the Parish of Bitton, in the County of Gloucester. By the Rev. H. T. Ellacombe, M.A., F.S.A., of Oriel College, Oxford, Rector of Clyst St. George, Devon, formerly Vicar of Bitton. Exeter: Pri-

vately printed by William Pollard, North Street. 1881." The frontispiece of vol. i., I may incidentally mention, is the north-east view of Bitton Church, 1843, drawn and engraved by William Willis. The Common Meadows at Bitton were enclosed (cf. 'Hist. of Bitton,' part i. pp. 124, &c.) by virtue of a private Act of Parliament of the year 59 Geo. III., just about the time when the foundation stone of the church of the Holy Trinity at Kingswood was laid. Till then Kingswood (notable for the primitive manners of the people) was in the ecclesiastical parish of St. Mary, Bitton, and is still, civilly, in Bitton. The Rev. John Wesley's name is justly much honoured in Kingswood; but much, and indeed, I think, greater, honour is due to the late Rev. H. T. Ellicombe (the name is now generally written Ellacombe) for his great services in church extension and church work in the wide and straggling parish of Bitton. Kingswood parish church of the Holy Trinity (consecrated by the late Right Rev. and Hon. Henry Ryder, then Bishop of Gloucester, on Sept. 11, 1821, the first stone having been laid on June 9, 1819) was partly subsidized out of the "Million Fund," to the extent of 2,142*l.*; but the Building Commission of a voluntary London Church Building Society gave 700*l.*, and the site was also given.

Another common field was called Avon's Town, and was at Clifton, near Bristol. Cf. the 'Bristol Guide,' by Joseph Mathews, Bristol, 29, Bath Street, 1825, p. 12:—

"But this hill of Clifton was not spacious enough to contain the whole Roman army, who were encamped around, on Durdham Down, about Westbury, Kingsweston, and Henbury. All these settlements hereabout had one name, Abone, from the river. It is further remarkable that under Kingsweston hill, near to the river, was a common field called Avon's Town, as mentioned in the rental of Sir Ralph Sadlier, dated 36 Henry VIII.:—'One acre in Campo Abone town.' Here have been found coins of Nero, Vespasian, Constantine, &c."

H. DE B. H.

ENGRAVED PORTRAITS OF FRANCIS, LORD JEFFREY.—In vol. ii., third edition, of 'Peter's Letters to his Kinsfolk,' published in 1819, are two small vignette portraits engraved on wood of this eminent critic and celebrated member of the Scottish bar, purporting to be from sketches by P. M., the author. These are the initials of the pseudonym Peter Maurice, M.D., of Jesus College, Oxford, which was assumed by the author, John Gibson Lockhart, and he is by some supposed to have had as his coadjutor in the work Prof. Wilson (Christopher North). The book gives a very interesting description of Edinburgh society of that time, the second decade of the present century, when "there were giants in the earth," and Edinburgh was styled the "Modern Athens." In Chambers's 'Biographical Dictionary of Eminent Scotsmen,' vol. v., is a portrait on steel, half-length in profile, of Francis Jeffrey when a Lord of the Court of Session, engraved by G. Stoddart, from the picture by Sir George Hayter. No doubt there are paintings in oil of him in the Parliament House in Edinburgh or in the Scottish National Gallery which have been engraved in large size.

About the year 1791 Jeffrey was for a short time at Queen's College, Oxford, as at that period it was occasionally the custom to complete an education at a Scottish university by matriculating at an English university. He left, however, without graduating. A friend of mine is engaged in making a collection of engraved portraits of eminent members of Queen's College, and is adding to the library a collection of their works as "Auctores Reginenses." JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

MUTINY OF THE BOUNTY.—The following note may be worthy of preservation in 'N. & Q.' It appeared in the *United Service Gazette* of June 18, 1870, and is given in a foot-note in Lady Belcher's 'Mutineers of the Bounty':—

"There died recently in Edinburgh, at a very advanced age, Mrs. Barry, widow of the late Rev. J. Barry, formerly minister of Shapinshay, Orkney. This venerable lady was the sister of Midshipman Stewart, of the Bounty, who perished eighty years ago in the Pandora, when she was wrecked off the north-east coast of New Holland, on her way to England. To those who have read 'The Island' of Lord Byron, the character of the bold and daring young Arcadian (Midshipman Stewart) will be familiar."

She died May 20, aged ninety-two.

E. L. H. TEW, M.A.

Hornsea Vicarage, East Yorks.

Queries.

We must request correspondents desiring information on family matters of only private interest, to affix their names and addresses to their queries, in order that the answers may be addressed to them direct.

THE WIFE OF HON. COL. JAMES MONTGOMERY, OF COILSFIELD.—In some copies of Nisbet's 'Heraldry' six pages are inserted at p. 20 of the Appendix, vol. ii., and on p. 4 of this insertion it is said that John Chalmers, of Gadgirth, married Margaret, eldest daughter to Col. James Montgomery, of Coilsfield, who "married Margaret, daughter to Alexander M'Donald of Isla." It is probable that this insertion was printed about 1815 or 1816, when the second edition of Nisbet's 'Heraldry' was published. In Wood's 'Douglas's Peerage,' vol. i. p. 588, we find that the said Col. James "married the only child of Æneas, Lord Macdonnel and Aros"; and at vol. ii. p. 166, that Æneas, Lord Macdonnel and Aros, "had an only daughter, married to the Hon. James Montgomery, of Coylsfield." This is followed in Burke's 'Peerage,' 1837, p. 344, and in all subsequent editions

of that work (that I have seen) up to 1876. In the 'Peerage' for 1883 (p. 465) it is said that Col. James "married, June, 1659, Margaret, daughter of John Macdonald in Kintyre by Elizabeth his wife, daughter of Sir William Stewart." I would ask (1) the authority for the statement last mentioned; (2) Who was "John Macdonald in Kintyre"? (3) Who was Sir William Stewart? It is probable that my queries are fully answered in Sir William Fraser's 'Memorials of the Earls of Eglinton' (1851), to which work I have not access.

SIGMA.

'INDEX LIBRORUM PROHIBITORUM.'—In the second edition, just issued, of Mr. Macray's delightful 'Annals of the Bodleian,' a story is told illustrative of the rarity of the edition of the 'Index Librorum Prohibitorum,' printed at Madrid in 1612–14, and numbered in the Bodleian Catalogue 4° U. 46 Th. A Roman Catholic priest visiting the library in the period of Barlow's headship, 1652–1660, denied that such a book had been printed, and on being shown the volume wished to purchase it at any price, with the supposed intention of destroying it (see 'Annals of the Bodleian,' pp. 127, 128). I have sought vainly for a mention of this 'Index' in the works of reference I possess. As I have before me a copy, picked up by chance some twenty or thirty years ago, I am naturally anxious to learn the cause and, if I may use the word, extent of the rarity. My copy is perfect, but is not what would be called a collector's specimen.

URBAN.

THE TITLES OF THE ARCHANGEL GABRIEL AND ST. JOSEPH.—In a little work by Robert, Cardinal Bellarmin, "De Ascensione Mentis in Deum, Dvaci, apud Balt. Bellerum, anno 1627," Gradus Nonus, p. 235, you find:—

"Et in Ecclesia Catholica vniversa, duo sunt Pontifices maximi, sub Christo Domino constituti; unus visibilis, homo; et unus invisibilis, Angelus, quem Michaëlem Archangelum esse credimus. Eum enim vt olim Synagoga Iudæorum, ita nunc Patronum veneratur Ecclesia Christianorum."

One knows that at present in the Church of Rome the familiar title of St. Joseph, the husband of Our Lady, is that which the late Pope Pius IX. conferred upon him officially, namely, "Patronus Universalis Ecclesiæ." Would it, therefore, now be irregular or heretical to apply to the "Princeps gloriosissimus Michael Archangelus" the title "Patronus Ecclesiæ," under which it would seem that he was venerated in the seventeenth century?

PALAMEDES.

Paris.

GRAMMAR.—Can any of the linguistic readers of 'N. & Q.' inform me whether any language, living or dead, besides the English, ever forms, or ever formed, tenses by means of the auxiliary verb *to be* in conjunction with the present participle, as, for example, "I am reading," "She was dreaming," "We have been working," &c.? And further, is any language in the world besides the English able to boast of having and constantly employing eighteen tenses, or forms of expressing time—reckoning the conditional form as a tense and not as a mood? Some modern languages are obliged to be satisfied with eight, or at most ten.

PENRITH.

POPE: MARTINUS SCRIBLERUS.—The last sentence in chap. vii. of the 'Memoirs of Martinus Scriblerus' is:—

"He also used to wonder that there was not a reward for such as could find out a *fourth figure* in logic, as well as for those who should discover the *longitude*."

What is intended here by "fourth figure"? Aldrich defines, "*Figura*, sive legitima dispositio medii cum partibus quæstionis," and gives the well-known lines for the moods and figures:—

Barbara, Celarent Darii Ferïaque, *Prioris*,
. . . . . *Quarta* insuper addit
Bramantip, Camenes, Dimaris, Fesapo, Fresison.

But from Crambe's 'Theory of Syllogisms' it is made out that

"universal propositions, being persons of quality, are of the first figure; singular propositions, being private persons, are placed in the third or last figure or rank."

Particular propositions, I presume, were to be in the second figure. Did he mean, therefore, a fourth sort of proposition, or term, or anything? In such writings as these 'Memoirs' it is hard to know what is banter and what is not.

W. E. BUCKLEY.

RALEIGH FAMILY.—Philip Raleigh (grandson of Sir Walter) married Frances Grenville, of Foscot, Bucks, in 1668, and had issue four sons, Walter, Brudenell, Grenville, and Carew. Brudenel and Carew died unmarried. Can any one give me the names and baptisms of any children of Walter and Grenville Raleigh *circa* 1690–1720?

John Raleigh, buried 1808 at Kensington, aged seventy-one, born 1737, was probably a grandson of either Walter or Grenville. Any information as to his father will be thankfully received.

V.

FRENCH DICTIONARY OF PHRASE AND FABLE.—Would some reader of 'N. & Q.' kindly mention the best French dictionaries of phrase and fable, explaining literary allusions, &c.? Also, is there any work in French corresponding to Chambers's 'Book of Days'?

PERTINAX.

Melbourne.

POSTSCRIPT=ANYMA.—In the first letter of Columbus to the Spanish sovereigns on his discovery there was another written afterward—a postscript—called *anyma*. This word I do not find in my Spanish dictionary, or not explained. Is it *anima*=soul; or what is its etymology? Did the Spaniards find the postscript so often—

not merely in the letters of ladies—the main body of epistles, like the latter end of the kangaroo, that they called it the epistolary soul, with as good reason as Shakespeare calls brevity the soul of wit? JAMES D. BUTLER.

Madison, Wis.

EPITAPH ON CAPT. TETTERSELL.—Passing through the old churchyard at Brighton a few weeks since, I stopped to look once more at Capt. Tettersell's epitaph, which is doubtless well known to your readers. It struck me that the lines—

Which Glorious Act of His for Church And State
Eight Princes in One Day Did Gratulate,
Professing All to Him in Debt To Bee,
As All the World Are To His Memory—

might be worthy of a query. Is this circumstance attested by history; and, if so, who were the eight princes? E. L. H. TEW, M.A.

Hornsea Vicarage, East Yorks.

PROVERBS OF SOLOMON.—Can any one inform me where I can refer to Eobanus Hessus's metrical version of the Book of Proverbs, "Proverbia Salomon's Elegiaco Carmine, per Hel. Eobanum Hessum, Basil, 1538, 8vo." (G. J. Schwindel, 'Bibliotheca Exegetico-Biblica,' Francof., 1734, p. 278). I am obliged by information from the British Museum and the Bodleian that it is not in either of these libraries. I wish to ascertain whether the lines "Fortior est qui se," &c., which have been given as from Ovid, or Baptista Mantuanus, or as from an anonymous poet, are there as the version of Proverbs xvi. 32. ED. MARSHALL.

DUCHESS OF FIFE.—Is it a fact that the Duchess of Fife, at her husband's request, gave up her status as a member of the royal family, and with it all eventual claims of herself and descendants to the succession? And can such a renunciation take place without the consent of the Queen and the cognizance of Parliament?

DOROTHEA M. HAAGE.

WATTS.—Many years ago I met with a printed pedigree of the family of Watts of the Cold Harbour, Uley, Gloucestershire, who were resident there in the early part of the present century. I am now unable to find it in Burke's 'Commoners,' to which my recollection drew me, nor can I find any mention of this family in Dr. Marshall's 'Genealogist's Guide.' If any reader can help me to trace this pedigree I shall feel obliged.

W. P. W. PHILLIMORE.

124, Chancery Lane.

DR. ORKBORNE.—In Scott's 'Antiquary' the author introduces the reader into Oldbuck's sanctum at the moment when that fastidious gentleman finds his "women kind," to his great displeasure, dusting and arranging his curiosities. The author adds: "Mr. Oldbuck hated putting to rights as much as Dr. Orkborne or any other professed student." Who was Dr. Orkborne? See 'The Antiquary,' chap. iii. p. 29, Cent. Ed.

A. W. B.

'SONG OF THE CANE.'—Can any of your correspondents furnish me with the 'Song of the Cane,' and the name of the writer? One verse runs thus:

With frown so gloomy and grim,
And words that hope destroy,
A man stood there in unmanly rage
Cruelly thrashing a boy.
Whack! whack! whack!

is the burden, instead of

Stitch! stitch! stitch!

G. SCOTT.

Whitchurch, Hants.

[We fail to find it in Mr. Hamilton's extensive collection of parodies.]

LANFIER FAMILY.—Will any kind correspondent inform me (1) the meaning of the family name Lanphier, Lanphere, Lanfear, Lanfier, &c.? (2) The country or place of origin? (3) Where they are mostly to be found now? R. L. SHAW.

BICKERTON FAMILY.—Will any one give me information about the family of Bickerton, of Cheshire and Shropshire? M. C. OWEN.

TENNYSON'S 'PRINCESS,' III., l. 244.—

Those monstrous males that carve the living hound,
And cram him with the fragments of the grave,
Or in the dark dissolving human heart,
And holy secrets of this microcosm,
Dabbling a shameless hand with shameful jest,
Encarnalize their Spirits.

What is the meaning of the last five lines?

Ibid, v., l. 370:—

And of those—
Mothers—that, all prophetic pity, fling
Their pretty maids in the running flood, and swoops
The vulture, beak and talon, at the heart, &c.

To what country and what custom is allusion here made? J. A. J.

[Does not the first passage refer to vivisection and post mortem analysis?]

MELBOURNE HOUSE, WHITEHALL.—Cunningham, in his 'Handbook of London' (1850), says that Lord Melbourne sold this house in 1789 to the Duke of York, when it received the name of York House, and that "it is now pretty generally known as Dover House." Lady Caroline Lamb died at Melbourne House, Whitehall, on Jan. 26, 1828. Were there, then, two houses of this name in Whitehall? G. F. R. B.

ST. ERIFRITH OR HEREFRITH.—Is anything known of this saint? He is not mentioned by Butler, Baring-Gould, or Mrs. Jameson. The nearest approach to the name that I can find is St. Ælfric or Helfric. JOHN THOMPSON.

The Grove, Pocklington.

BARRIER.—Has it ever been remarked that Pope makes of *barrier* a dissyllable?—

'Twixt that, and reason, what a nice barrier,
For ever separate, yet for ever near!
'Essay on Man,' l. 222.

In Middle English the word was *barrere*. Was the final *e* sounded? HERBERT MAXWELL.

AUTHORS OF QUOTATIONS WANTED.—

A sufficient man with a sufficient stick.
Carlyle. Where?
JONATHAN BOUCHIER.

What, do the lords look lowering on the people?
Tell, then, these lordlings there was once a time
When the humblest Englishman was as a God
Compared to other men. JOHN TAYLOR.

Words may be as angels,
Winged with love and light,
Bearing God's evangels
To the realms of might. HARRY HEMS.

Replies.

HENRY III.

(7th S. ix. 488.)

The eldest surviving son of King Henry II. was crowned twice as coadjutor king. His seal represents him in royal robes, with his crown. In his right hand he holds a globe with a cross on the top thereof, and in his left a sceptre, "by which I observe," says Sandford, "that although King Henry his father admitted him partner with him in his crown, kingdom, and sceptre, yet he kept the sword in his own hand to defend him from the ambitious encroachments of this royal rival." His second coronation took place at Winchester August 27, 1172, on which occasion his wife, the Princess Margaret of France, took part in the ceremony. Florence of Worcester says that the crown was placed on her head by the Archbishop of Rouen as "the future Queen of England." She had refused to share in the first coronation of her husband, as the ceremony was not performed by Becket, to whom she was much attached. He had obtained his martyr's crown before the second ceremony took place. Florence of Worcester and Matthew of Westminster speak of this Henry as "Henry the younger" and "King Henry the son." I have never seen him called Henry III., which he would have been had he outlived his father and succeeded him in the regular course. He died of fever at the Castle of Martel, in France, June 11, 1182, and was buried in the church of St. Julian at Mans, near his grandfather Geoffrey, Count of Anjou. His remains were afterwards removed to the Cathedral Church of Rouen, and placed on the right side of the high altar there. Thus, says Sandford, "as he had been twice crowned, so was he twice buried."

H. MURRAY LANE, Chester Herald.

According to my notes, Henry, second son of Henry II., was born on February 28, 1154; baptized at the priory church of Holy Trinity, Aldgate, in 1155 ('Liber Trinitatis'); and died *s.p.* on June 11, 1182. Unfortunately I cannot give my authority for this last statement. He married (? betrothed) Margaret (or Alice, according to Stow), daughter of the King of France, she being about three years old and he seven years old. She was afterwards, in 1183, married to Bela, King of Hungary.

In 1170 Henry, by his father's order, was crowned king, and being crowned without his princess caused war with France. This may account for the double coronation. J. J. S.

There is an exact statement of the time of the death of King Henry III., the first of that title:—

"Rex juvenis undique copiosum congregavit exercitum, et dum congredi cum fratre suo decrevisset, præcisa est, veluti a texente, vita ejus, qui spem multorum deficiens, præcidit. Siquidem in flore juventutis suæ, cum annum ætatis vigesimum octavum complevisset, intra Gasconium, in illo tractu terræ quæ Torroinna dicitur, apud Castellum Martel, in festo Sancti Barnabæ apostoli, Rex junior e medio est subtractus. Corpus autem in lineis vestibus, quas habuit in consecratione sacro chrismate delibutas, regaliter involutum, apud Rothomagum delatum est; et in ecclesia cathedrali, prope majus altare, cum honore tanto principi congruo, tumulatur." —M. Par., 'Hist. Maj.,' ad an. 1183, p. 141, Lond., 1640.

ED. MARSHALL.

The earlier Henry III., also known in his lifetime as "King Henry the son," died at Martel Castle on June 11, 1182. Is not Richard, Earl of Cornwall, the first instance of a prince who received an English peerage? HERMENTRUDE.

HENRY FLOOD (7th S. ix. 446).—With reference to the cutting from *Blackwood* to which your correspondent draws attention, it may be remarked that Henry Flood—according to Mr. Lecky, "beyond all comparison the greatest orator and consummate master of parliamentary tactics" of his time—shortly after the accession of Lord Harcourt to the Lord Lieutenancy of Ireland, in November, 1772, undoubtedly, whatever may have been the inspiring motive, solicited an appointment from his political opponents. In connexion with the application Lord Harcourt wrote in June, 1774: "Among the many embarrassments of my situation I have found none more difficult than to make a proper provision for Mr. Flood." And as his lordship was subsequently of the opinion that "it may be better to secure Mr. Flood at any expense," the great orator was appointed to a post, hitherto reserved for Englishmen, worth 3,500*l.* per annum. The result of his acceptance of office, as a matter of course, cost Flood the loss of the confidence of the Irish people, and he consequently remained silent during the seven years of his official life. At last, finding his position as a minister intoler-

able, he threw up his 3,500*l.* a year and returned to his friends; but he never regained the old place in the affections of his country. About 1784 Flood decided upon leaving Ireland and entering the British Parliament. Although the Duke of Chandos offered him a seat, he preferred his independence, and purchased one for 4,000*l.*

Gratton's surmise proved correct: "He was an oak of the forest, too great and too old to be transplanted at fifty." Flood made little impression in the English House of Commons, and there is something pathetic in his speech on his "Reform Bill, 1790, for the election of an additional 100 members by household suffrage," before he retired, a soured and disappointed man, from public life.

"I appeal to you," he said, "whether my conduct has been that of an advocate or agitator; whether I have often trespassed upon your attention; whether ever, except on a question of importance; and whether I then wearied you with ostentation or prolixity. I have no fear but of that of doing wrong."

Henry Flood died at Farmley, near Kilkenny, of pleurisy, on December 2, 1791, aged fifty-nine. *Vide* Lecky's 'Leaders of Public Opinion in Ireland,' London, 1861–71; Flood's 'Life and Correspondence,' 1838, Dublin; Froude's 'English in Ireland,' London, 1872–4.

HENRY GERALD HOPE.

6, Freegrove Road, N.

THE EPITHET "BLOODY MARY" (7th S. ix. 469).—Is not the popular opinion, as expressed in old histories, sufficient to account for the epithet "Bloody Mary" being applied to Mary I.? John Speed, in his 'Historie of Great Britaine,' ed. 1623, says:—

"Of all since the Conquest her Raigne was the shortest, onely excepting that of Richard the Tyrant, but much more bloudy than was his, and more bloud spilt in that short time of her Raigne, then had been shed for case of Christianity in any Kings time since Lucius the first establisher of the Gospell in this Realme."—P. 1151.

In Kennett's 'Hist. of England,' ed. 1719, we are told that

"her Religion.....prompted her to the Effusion of so much Innocent Blood, 'twas just that the Sentence of the Prophet shou'd be fulfill'd on her: The Bloodthirsty shall not finish half their Days."—Vol. ii. p. 358.

Strype adds in a foot-note:—

"In short, the Queen died with little Lamentation, condemned almost of all for her Severity and Shedding so much innocent Blood."—P. 359.

Rapin judges that Mary had

"a temper cruel and vindictive.....She was inclined to Cruelty, as well by Nature as Zeal" (ed. 1732, vol. ii. p. 49);

and a foot-note speaks of "hellish and bloody doings" (p. 48). Not to multiply examples, I lastly quote from the curious 'Chronicle of the Kings of England' (1741), by Nathan Ben Saddi (*i. e.*, Robert Dodsley), in which it is recorded that "her Reign stinketh of Blood unto this Day" (p. 53). See also Heylyn's 'Cosmographie,' 1657, p. 320.

J. F. MANSERGH.

Liverpool.

The epithet "Bloody Mary" cannot, I think, have been given to Mary I. because certain women were most unhappily put to death for heresy in her reign, for the putting to death of women for things relating to religion was not in any way a distinguishing feature of the days when she ruled. W. S. L. S. cannot have forgotten the deaths of Cardinal Pole's mother and Anne Askew during the reign of Henry VIII., nor of Margaret Clithero in 1586 and Margaret Ward in 1588.

EDWARD PEACOCK.

NAYLOR'S TRANSLATION OF 'REINEKE FUCHS' (7th S. ix. 489).—S. Naylor's translation of Goethe's version of this work was, according to the Catalogue of the London Library, p. 894, issued in 1845. I read it many years ago, and, unless my memory plays me false, it is not in hexameters.

EDWARD PEACOCK.

"'Reynard the Fox,' a renowned apologue of the Middle Ages, reproduced in English Rhyme. Embellished throughout with scroll capitals in colours from wood-blocks after designs of the twelfth and thirteenth centuries. By Samuel Naylor, late of Queen's Coll., Oxford, with an Introduction. London, Longmans, 1844."—Lowndes.

ED. MARSHALL.

FIASCO (7th S. ix. 480).—See 'N. & Q.,' 6th S. viii. 17.

R. H. BUSK.

THE LUDDITES (7th S. ix. 485; x. 16).—A very interesting account of the Luddite rioters, and of the murder of Mr. Abraham Horsfall, who was shot by them April 28, 1812, on the Huddersfield road, may be found in 'Old Stories Retold,' by Walter Thornbury, pp. 157–72. It records a black and gloomy page in the history of England. The object of the Luddites was to destroy the new frames and machinery introduced for the purpose of finishing woollen materials, and thereby doing away with much manual labour. By an Act of Parliament which was passed in 1812, and which continued in force until 1814, frame-breaking was made a capital offence. Amongst the most active magistrates who took a leading part in suppressing the riots were Col. Hulton, the Rev. W. Hey, Vicar of Rochdale and also of Ackworth, near Pontefract, and Mr. Joseph Radcliffe, (formerly Pickford), of Milnes Bridge House. The last-named gentleman was created a baronet by Lord Sidmouth in 1813, with the singular honour of a gratuitous patent, in testimony of his courageous services in those turbulent times. There is a fine portrait of him by William Owen in the Court House at Huddersfield, which has been well engraved by Heath, having his favourite dog lying at his feet. Sir Joseph died in 1819. He had assumed the name and arms of Radcliffe in com-

pliance with the will of his maternal uncle, William Radcliffe. JOHN PICKFORD, M.A.
Newbourne Rectory, Woodbridge.

CAMBRIDGE SOCIETIES (7th S. ix. 68).—MR. HUGHES's query has revived old recollections. There was a short-lived incorporated Society of United Johnian Beersoakers. I was well acquainted with several members, prominent among whom were S. J. W. (*ob.* 1855), I. I. T., and H. M., the last-named being Viceroy of Upware, R. R. F., of Jesus College, being king.
P. J. F. GANTILLON.

FOLK-LORE (7th S. ix. 486).—As you say, some of the superstitions are very widely spread. No. 9, however, in Asia Minor only holds good if you put on your clothes wrong by accident. Doing it on purpose, and trying to force luck, will not succeed. HYDE CLARKE.

HAIR POWDER (7th S. ix. 508).—On Feb. 23, 1795, Mr. Pitt proposed a tax on persons wearing hair powder, which he estimated would bring to the revenue 210,000*l.* annually, but was the death-blow to the custom, for its use was immediately discontinued. Those persons who continued to wear it were termed guinea pigs, because one guinea was the amount per head of the tax.
EVERARD HOME COLEMAN.
71, Brecknock Road.

MACDONALD (7th S. ix. 287, 518).—Miss Macdonald became the wife of the late Sir Rowland Errington, and died, leaving two daughters, married respectively to Sir Evelyn Baring and Lord Pollington. Probably the portrait by Sir Thomas Lawrence inquired for is in the possession of one of these ladies. G. P.

DROPPING THE FINAL "G" OF THE PRESENT PARTICIPLE (7th S. ix. 286, 375, 472, 496).—Papal utterances cannot be too carefully worded, especially when addressed to persons who are likely to imagine that a *g* is really dropped in pronunciation when *ing* (as written) is pronounced as *-in*. The expression at the head of this article is a loose and convenient way of implying that the pronunciation in question is properly represented by a simple *-n* instead of the digraph *-ng*, and those who understand the expression in any other sense must be so extremely ignorant that, in view of the vast delays in the publication of the 'New English Dictionary,' it is surprising that DR. MURRAY should spend time upon such very elementary instruction. Persons who require it certainly ought to be told that *-ng* is not always a digraph, and that the *long-* of *longer* is not generally pronounced by educated Englishmen like the *long-* of *longing*, and also that *length*, *strength* are better not pronounced *lenth*, *strenth*. When DR. MURRAY informs them that the verbal noun in *-ing* is "mistakenly spelt *-ing*," he is likely to bewilder even phoneticians. By the way, according to Johnson, the ugly word "mistakenly" is an instance of the substitution of *-en* for *-ing*. Let us hope that DR. MURRAY's dicta will not tend to the nasal heard at the end of *king*, *long*, being altered in unaccented syllables and before dentals in cases where it is etymologically defensible.
AUGUSTUS C. SAMSON.
Peile's Farm, Sioux City, Iowa, U.S.

It sometimes happens that subjects foreign to the heading are treated. We have an instance at the last reference. If Archdeacon Paley called pudding *pudden*, it was undoubtedly a provincialism; but he was remarkable for many of them. Dr. Parr is said to have observed to a lady who imitated Paley in this pronunciation, "Call it *pudding*, madam, and I will with pleasure help you." The elision of *g* seems to be common in America, if we may judge from the writings of Sam Slick, where it is of frequent occurrence.
JOHN PICKFORD, M.A.
Newbourne Rectory, Woodbridge.

Are not these droppings, or what you choose to call them, mere freaks of fashion, copied from certain leaders of it, and generally very short lived? An aunt of mine did not say *Lunnon*, as three or four countess friends of hers did, lest we should call it affectation; but one of my most intimate friends would not have said Harriet, but always *Hahyet*, till *Hahyet* itself went out, and she lived to call it Harriet, like the rest of us; but I think she said *laffin*, or *goin*, or *shootin*, or *walkin* all her life. I could recall many of these absurdities about the end of George III.'s time; but they are not worth it. AN OLD LADY.

"RIOTOUS POOR" (7th S. ix. 429).—Is this meant for righteous? W. E. BUCKLEY.

VOICE (7th S. ix. 309; x. 10).—I notice that this term occurs in "A Short Introduction of Grammar, generally to be used: compiled and set forth for the bringing up of all those, that intend to attain to the knowledge of the Latin Tongue. London: Printed by S. Buckley and T. Longman, Printers to the King's Most Excellent Majesty in Latin, Greek, and Hebrew, MDCCLXV.: cum privilegio." The preface (signed John Ward) embraces a useful conspectus of "the origin of our common grammar," with brief notices of the labours of more or less distinguished grammarians, from Lily to Dr. Willymot. I do not suppose that the book is at all rare, or in any way remarkable, save, perhaps, for its wretched woodcuts and its villainously smudgy letterpress. I give the title in full simply because I have found that the ample and exact references to which one is accustomed in 'N. & Q.' are often valuable for their own sake, and are commonly suggestive of interesting side issues. My present point is that in this grammar

the word *voice* is not used in the tables of verbs, the passives being classed as "verbs in *or*." At p. 68, however, there are two allusions to "verbs impersonal of the passive *voice*." Here the term seems to be used quite as a matter of course, so that it was no doubt familiar in 1765. Now for a side issue. Under this heading, but hardly in connexion with this discussion, may I draw attention to a present-day use of the word *voice* as a verb. In a weekly paper published in London, but devoted to the affairs of Canada, I have frequently seen in the editorial notes such phrases as "No doubt the Toronto *Globe* voices [or *voiced*, or *has voiced*], the public sentiment," &c.; "We believe we shall voice public opinion when we say," &c. Is there the slightest authority for this use or abuse? Will any one venture to defend it as necessary or expedient? For my part, I cannot trust myself to characterize such a corruption. In exercising so much self-restraint I am pretty much in the position of the historical "boss blasphemer," who, at a crisis when he was expected to transcend himself ("to come out perticklerly strong," as the story runs), lamely confessed that his ordinarily exuberant current of invective was quite dammed up. Like him, "I don't feel ekal to the occasion. Perhaps some other gen'leman will oblige."

J. F. McRae.

Index Society (7th S. x. 28).—The second part (Gi to Mi) of the 'Index to the Obituary and Biographical Notices in the *Gentleman's Magazine*, 1731–1780,' was issued by the Index Society at the end of last year. The completion of the index will be printed by the British Record Society, with which the Index Society is now incorporated, and to which the stock of the publications of the latter society has been transferred. The hon. secretary of the British Record Society is Mr. W. P. W. Phillimore, 124, Chancery Lane.

Henry B. Wheatley,
Late Director of the Index Society.

Information respecting any of the publications of the Index Society can be obtained at the office of the Record Society, 4, Lincoln's Inn Fields, W.C. C. J. C.

[Many correspondents write that Messrs. Jarvis & Son, of King William Street, are agents for the sale of these publications. Those publishers inform us, however, that their connexion with the Index Society is at an end.]

Byron: Missolonghi (7th S. ix. 488).—'Byron's Boatman' appeared in the London *Star* on May 6, but without any reference to *Texas Siftings* as its source. The details as to Missolonghi were so minute and clear as to facts (I remember the place forty years ago) that I read the narrative not only with interest, but with full belief that it was genuine. The boatman's name was given as Chazes, he was eighty-seven years old, he was a ferryman from Missolonghi to Klisova, and "was for months in Byron's service." Seven years ago he took "Mr. Vikelas, the well-known Greek author," across the lagoon, and told him what he remembered of Byron, but did not "reveal anything of importance." If Mr. Bikelas (or Vikelas!) would confirm this story, or any Greek reader of these lines would say whether "the king ordered a noble funeral at the public expense, and placed emblems of mourning on the public buildings at the capital," the story would be an interesting last link with Byron's life. Este.

I have seen recently in at least two English papers (one, if I remember rightly, the *Daily Telegraph*) notices of the death of Byron's boatman. J. Cuthbert Welch, F.C.S.

Mediæval Fowl Names (7th S. ix. 268, 492).—For *sparvarius* see 'Newminster Cartulary,' p. 273; 'Glossary to Boldon Buke'; Ducange, *s.v.* "Sparvarius." It is a very common word.

J. T. F.

Bishop Hatfield's Hall, Durham.

Murray of Broughton (7th S. ix. 509).—Permit me to say, in reply to Sigma, that Broughton (Peeblesshire) was the estate of Sir John Murray, secretary to the Young Pretender, and hence the designation of Sir John, "Murray of Broughton." In Sinclair's 'Statistical Account of Scotland' we find the following, under "Broughton, Peeblesshire":—

"The estate of Broughton has been for a number of years in the possession of the Murrays of Stenhope, who resided in the parish, and was sold by the late Sir John Murray, commonly called 'Secretary Murray' (having acted in that capacity to the Pretender) to James Dickson of Edrum, M.P. for the district of Burrows, in the year 1762."

I may add that there is nothing now remaining of the house in which "Secretary Murray" lived at Broughton; but a number of the trees that formed the avenue which led to the house are still standing. A. Frood.

The baronets of Stanhope owned an estate in Peeblesshire, described in 1654 as "the lands and barony of Brochtoune within the parochin of Brochtoune" (Retours, Peebles, No. 135). The mansion, there called Broughton Place, was the home of John Murray, of '45 renown, the baronet of Stanhope's son ('New Statistical Account,' Peebles, p. 85). Geo. Neilson.

I cannot say how John Murray obtained the designation "of Broughton"; but being somewhat interested in the history of the family, the following account was sent me, some years ago, from a very old lady who knew all the details most thoroughly:—

"John Murray of Broughton, taken prisoner at Culloden, saved his life by turning informer. His son, James

Murray of Broughton, married Lady Catherine, daughter of John, seventh Earl of Galloway. By her he had no children. He had, however, four illegitimate children, to one of whom, Alexander, Broughton was bequeathed. He died *s. p.* 1845, and his widow, Lady Anne Bingham, in 1850. The property seems to have reverted to an indirect, but legitimate, heir."

F. N. R.

In the 'Ordnance Gazetteer of Scotland,' vol. i., *sub* "Broughton," is the following:—

"At Broughton House dwelt the 'Apostate' Murray, secretary to Prince Charles Edward during the '45. The house was burned down about 1775, and shortly afterwards the estate was purchased by Robt. Macqueen—Lord Braxfield."

ONESIPHORUS.

[Other replies to the same effect are acknowledged.]

CURIOUS NOTICES (7th S. x. 4).—At Scalby, near Scarborough, there is a notice which reads, "Stick no Bills. One pound reward if found out." The question arises, Who can claim the reward? Can it be claimed (1) by a person who sticks bills; (2) by a person who sticks no bills; (3) or by the person who finds another person out in the act of not sticking bills? I am inclined to favour the last solution, but I own that it admits of argument. ISAAC TAYLOR.

At Ballydown, in County Down, might be seen some time ago the notice, "Any one trespassing on these grounds, *without permission*, will be prosecuted." The two words which I have italicized are excellent. I have seen another notice on a tramway in the adjoining county of Armagh in which punctuation is treated with scant courtesy. It reads, "It is dangerous to walk on the line by order of the directors." W. W. DAVIES.

Glenmore, Lisburn, Ireland.

On the book-ledges of a suburban parish church was displayed, a short time since, neatly printed, the following notice: "All kneelers should be hung up at the end of the service."

HENRY ATTWELL.

Barnes.

MILES (7th S. ix. 508).—The suffix *miles* signifies in heraldry not merely a person entitled to bear arms (*scutifer, ecuyer*, esquire), but a knight. A baronet is designated *miles baronettus*.

HERBERT MAXWELL.

Unless there is something in the context to indicate that the word is employed in an unusual manner, *miles* in the English Latin of former days always signifies knight. ANON.

[Many replies are acknowledged.]

SUPERSTITION IN MANSFIELD (7th S. x. 5).—This superstition is not confined to Mansfield; in fact, I think it is very general throughout the English counties. As a boy I was acquainted with it in Yorkshire and Norfolk, and in later years I have come across the same belief in the Midland Counties and in the West of England. It is generally, however, considered desirable that the first person entering the house in the New Year should not reside in it, and preference is given to a person with dark hair. Some people believe that a man with light hair, if allowed "to let the New Year in," brings bad luck.

S. ILLINGWORTH BUTLER.

AUCTIONS AND AUCTION ROOMS (7th S. viii. 384, 477).—In reference to MR. R. N. JAMES and my notes at the above references, the following extract from Pepys's 'Diary' should, I think, now that it is found, be made a note of:—

"Sepr 3rd 1662. After dinner, we met and sold the Weymouth Successe and Fellowship hulkes, where pleasant to see how backward men are at first to bid; and yet, when the candle is going out, how they bawl, and dispute afterwards who bid the most first. And here I observed one man cunninger than the rest, that was sure to bid the last man, and to carry it; and inquiring the reason, he told me that just as the flame goes out, the smoke descends, which is a thing I never observed before, and by that he do know the instant when to bid last."

From it we get a very clear idea as to how an auction in 1662 was carried on. The auctioneer must have had an exciting time of it after the candle had gone out. F. B. LEWIS.

Putney.

GLOSSARY TO DANTE (7th S. ix. 449).—I beg to recommend EGENTE the following, which, however, is not in Italian and English, as he requests, but in Italian only (with Latin derivations):—

"Vocabolario Dantesco, o Dizionario Critico e Ragionato della Divina Commedia di Dante Alighieri, di L. G. Blanc, ora per la prima volta recato in Italiano da G. Carbone. Volume Unico. Firenze: G. Barbèra, Editore. 1877. 4 lire" (*3s. 4d.*).

Meadows's 'Italian-English Dictionary' is useful in reading the old Italian poets, as he gives frequent references to them: and may I recommend EGENTE Mr. J. A. Symonds's 'Introduction to the Study of Dante,' in case he does not know it?

JONATHAN BOUCHIER.

JOHN CHEVALIER (7th S. ix. 488).—See Prof. J. E. B. Mayor's 'Baker's History of St. John's,' vol. ii. pp. 1079–1082. P. J. F. GANTILLON.

The admission register of St. John's College, Cambridge, contains this entry:—

"Joannes Chevalier, Rutlandiensis, filius Nathanielis C., clerici, natus apud Castraton, literis institutus apud Stamford in agro Lincolniensi sub M^{ro} Reed, admissus subsizator pro M^{ro} Robinson, Junii 10. 1747, annos natus 17 et quod excurrit; tutore eius et fideiussore M^{ro} Powell."

He was born Aug. 3, 1730; graduated B.A. 1750/1, as third Junior Optime; proceeded M.A. 1754; B.D. 1762; D.D. by mandate, 1777; admitted a Fellow of his college April 2, 1754; Senior Fellow June 5, 1770; and Master Feb. 1, 1775. He served the office of Vice-Chancellor in

1776. Dr. Chevalier, who married, on March 5, 1778, Mrs. Bowyer, of Willoughby, co. Lincoln (*Gent. Mag.*, 1778, vol. xlviii. p. 141), died March 14, 1789, and was buried in the college chapel, where, on a flag-stone, is an inscription to his memory, with these arms: A chevron sable between three escallops gules. In the college books the name is generally written with one *l*, but in the *Graduati* it has two. Gunning, in his 'Reminiscences,' i. pp. 184–6, describing Dr. Chevalier's funeral, mentions that he was blind. An autograph letter from him to the Rev. Dr. Thomas Birch, dated 1754, will be found in Add. MS. 4302, fo. 149 (Brit. Mus.). DANIEL HIPWELL.

34, Myddelton Square, Clerkenwell.

SPECTACLES IN ART (7th S. ix. 368, 470; x. 38).—May I add to the early examples which have been previously quoted 'The Man with Spectacles,' by Quentin Matsys, who died in 1530? This picture is in the Staedel Institute, Frankfort-on-the-Maine. It is reproduced in the *Classical Picture Gallery*, No. 51 (May, 1890). The man is holding in his left hand, which rests upon an open book, a *pince-nez*, or pair of goggles, or, according to MR. DIXON, "nose-nippers." J. F. MANSERGH.

Liverpool.

In the church of Ogni Santi, in this town, is a fresco of Domenico Ghirlandajo representing St. Jerome, and dated 1480. The saint, apparently in the agonies of composing a sermon, is seated at a table on which is a wooden desk. An ink-horn, a pair of scissors, and a *pince-nez* are hanging from tacks or pegs nailed into the side of the desk. The *pince-nez* is small and handleless; the glasses are round, and framed in dark bone; in the bridge, also of bone, is a hinge. ROSS O'CONNELL.

4, Via Micheli, Florence.

The proposal to use "nose-nippers" for *pince-nez* is not satisfactory. *Nipper* means cutting, as in toilet nail-nippers, &c. *Pincers* (grippers or holders) would be nearer *pince* or *pinchers*, but certainly not *nippers*. ESTE.

A short time ago I offended a young lady rather deeply by talking about her "pinch-nose." But I am not deterred from offering it as yet more literal, and yet plainer English, than "nose-nippers."

C. F. S. WARREN, M.A.

Longford, Coventry.

I am not sure we at all want a word for the French *pince-nez;* but should it be decided that we do, would not *nip-nose* be preferable to *nose-nippers?* One reverts to sugar-nippers involuntarily, and one shrinks from the association of that implement with the nose. C. A. WARD.

Walthamstow.

The Arundel Society publish an excerpt, 'Heads from the Fresco by Ghirlandaio' (1451 to 1495). The Florentine artist here shows an officiating priest wearing a small and beautifully proportioned *pince-nez*, in no way detracting from the dignity of the face, and quite modern as regards width of rims and size of glasses. The glasses are circular, with black rims, and apparently kept in position midway by a spring, as there are no side pieces. FRED. A. RENSHAWE.

Waltham Abbey.

THE GARDENS OF ALCINOUS (7th S. x. 8).—It seems to me that there is no valid reason for supposing the garden of Alcinous to have been more extensive than the space which translators and lexicographers have assigned to it. The γύης may have been a trifle larger than our acre, as is the case with the Scotch and the Irish acre; and the orchard is represented of almost magical fertility, producing fruit summer and winter. Four acres of such land would produce as many pears, apples, pomegranates, figs, olives, and grapes as even a luxurious and hospitable prince would require.

J. CARRICK MOORE.

Bitaubé, in his French translation of the 'Odyssey' (1785), gives "quatre arpents" for τετράγυος. M. Émile Pessonneaux, in his quite recent translation, gives exactly the same measure. One *arpent* is one and a quarter English acre. M. C. Alexandre, in his classical Greek-French dictionary, has the following: "Τετράγυος, ος, ον, Poét., de quatre arpents. Τὸ τετράγυον, mesure de quatre arpents *qu'un homme laboure en un jour.*" The italics are not mine. DNARGEL.

TRANSMOGRIFY (7th S. x. 24).—In 1830 the Rev. Rowland Hill wrote: "How disgusting to see a man in the garb of a minister transmogrified at least half way towards a monkey" ('Life,' by Sidney, 1834, p. 351). W. C. B.

WM. DAVY (7th S. ix. 508).—A full account of this laborious man of letters and of his home-made 'System of Divinity' is given in the *Annual Register* for 1826, p. 258.

EDWARD H. MARSHALL, M.A.

Hastings.

MONTE VIDEO (7th S. vii. 7, 293, 333, 477).—I have delayed more than a year in subscribing what information I could provide about this word, in order to satisfy myself upon the evolution of the present spelling out of the original Portuguese exclamation; for "Mount I see," whether Macaronic or not, is unquestionably the derivation of the name. In current Platense literature the word is generally written Montevideo. The accent was originally upon the second *e*, but it is now placed upon the *vid*, the terminating *eo* having almost become a diphthong. To connect the word in any way with the S. *vid* (der. Lat. *vitis*) is monstrous. Leaving aside the question of the indige-

nous flora of the River Plate countries, and treating the word simply upon its grammatical construction, the adjectival formation from *vid* would be *vidoso*, and not *video*. No such adjective exists; and, indeed, did it, it would even so be misapplied; for the collective noun *viña* would be used rather than the individual noun *vid*, and the adj. der. would be *viñoso*. Neither is this adjective to be found in the Spanish tongue. Fortunately, there is no necessity to trace the derivation of a place-name through such a labyrinth of spurious coinage.

The following is a brief historical account of the origin of the word Montevideo. Hernando de Magallanes visited the River Plate in the year 1520 in search of a passage to India, and his look-out espied the small hill near the present capital of the Uruguayan Republic. Upon descending to deck he described the land he had seen in the following words, "Mont-vi-eu"; or, as some state it, "Mont-vide-eu," which means literally, "A mount-I-saw-there." The curt phrase was thought enough to denominate the place on the chart. But the territory became a Spanish and not a Portuguese colony. The clumsy *vi-eu* offended the Spanish ear, and *video* was substituted. Nor did this err far from the original meaning; for, if I may be allowed to judge from analogy, the Lat. *d* had not been eliminated from the Spanish verb upon the first possession of the River Plate colonies by the Spaniards, and the pres. ind. of the verb *ver*, to see, was still *video*. Even to-day the uncultured gaucho does not say *vi* (I saw); he says *vidi*. Similarly he has not yet changed the old and melodious *ansina* (thus) for the modern *así*. Thus we have the original *mont-vi-eu* changed into *Monte-video*, and the elision of the *id* in modern Spanish still further perplexes the place-name etymologist.

All this information I could have supplied at once. What I have desired to ascertain was—(1) When *Mont-vi-eu* became Montevideo; and (2) when the pres. ind. *video* became *veo*. As yet I have been unsuccessful. In this last difficulty perhaps some reader of 'N. & Q.' can kindly assist me.

H. Gibson.

Los Yngleses, Ajó.

Dr. Scargill (7th S. ix. 407; x. 55).—Mr. MacAlister is quite right. On referring again to the original MS., I find I misread it. It is "y^e Recantation of Sr Scargill" (Sir = Dominus).

W. R. Tate.

Walpole Vicarage, Halesworth.

Calvinantium (7th S. ix. 509).—*Calvinantium* evidently signifies "the adherents of Calvin," *i. e.*, the Puritans. During the Great Rebellion of the seventeenth century the rightful incumbent of East Hatley was no doubt ejected, and when he was restored to his place he found that the Puritan interloper had cut down the trees on his glebe and turned them into money, and vented his indignation in the groan that "not even the bit of woodland had escaped the hands of the Calvinists."

E. Venables.

The term probably means the Calvinists, one of whom came into the living of East Hatley on the sequestration of Thomas Goode, a most worthless occupant if all that Walker says of him is true ('Sufferings of the Clergy,' part ii. p. 249, London, 1714).

Ed. Marshall.

The meaning of this word, from the date, appears to me evident. The parson of East Hatley being plundered by the Puritans, called "Triers" (*i. e.*, of the clergy), under Cromwell's rule, says, "Neither did the grove [or, as we should call it, shrubbery] escape the hands of these Calvinists." To conceal his meaning he coins a Latin word, and for better disguise writes it without a capital C. Perhaps if Mr. Stevens consulted Walker's 'Sufferings of the Clergy' he might ascertain whether the parson of East Hatley was among the persecuted list.

E. A. D.

[Other replies are acknowledged.]

Parallel Anecdotes: Garrick and Sothern (7th S. ix. 465).—An old man with a telescope in Leicester Square used to set it up on clear nights pointing to the moon, or would direct it to any star or planet required, charging a penny a peep. Sir Humphry Davy, passing on one of these occasions, took a look through it. When he handed the fee to the man he, bowing, refused it, and said, "I never charge a brother philosopher." Davy used to tell the story with great gusto.

C. A. Ward.

Walthamstow.

C. R. M. Talbot, M.P.: Ivory (7th S. ix. 447).—I have the following notes on the name of Ivory, which may be of service to Y. S. M.:—

(1) Sir John Ivory married Anne Talbot in 1683.

(2) Mr. Ivory married Martha, eldest daughter of Sir John William Pole, first baronet, of Shute House, Devon.

(3) Harriet Oakley Beaton, eldest daughter of James Ivory, of Bundanba, Queensland, married April 29, 1878, Hon. Gerard Vanneck, fifth son of Lord Huntingfield.

(4) Barbara, second daughter of Sir John Ivory, mentioned above, married as second wife of Henry Davenport (born 1677, died 1731). She died 1748.

(5) Mary, daughter of William Ivory, of New Ross, Wexford, married (license dated March 11, 1686) Cæsar Colclough, of Rosegarland, M.P. for Taghmon in 1719.

(6) John Ivery (?) of Colhay, Somerset, married, *circ.* 1660–70, Elizabeth, eldest daughter of Thomas Trenchard, of Wolverton, near Weymouth.

(7) James Ivory, son of Thomas Ivory of Dun-

dee, by —— Hackney, born 1792, married 1817, daughter of Alexander Lawrie of Edinburgh, appointed a Lord of Session in 1840 under the title of Lord Ivory, and died before 1869.

It occurs to me as probable that the published account of the Ivory family to which MR. TALBOT referred was Anderson's 'History of the House of Ivery, or Yvery,' 2 vols., 1742. That, however, is properly an account of the family of Percival.

SIGMA.

In the Office for Registering Deeds, Dublin, there is a deed between Joseph Fowke and Ivory (129, 209, 86795) which may interest Y. S. M. Should he refer to this document, which I have been unable to do, and will favour me with any information which it may contain concerning Joseph Fowke, he will do me a kindness.

FRANK REDE FOWKE.

24, Victoria Grove, Chelsea, S.W.

DR. SACHEVERELL (7th S. ix. 466).—Your correspondent at the above reference should have given his authority for the statement that three men, with the sexton and gravedigger of St. Andrew's, Holborn, were committed to prison Sept. 26, 1747, for stealing 150 leaden coffins from the vault of St. Andrew's Church, Holborn. It seems most unlikely that so large a number could have been stolen. Amongst them are said to have been the coffins of Dr. Sacheverel and Sally Salisbury. Sally Salisbury died in Newgate of fever Feb. 17, 1723/24, on the authority of Thomas Hearne (see 'Reliquiæ Hearnianæ,' vol. ii. p. 192), and Dr. Sacheverel, who was rector of the parish, died very soon afterwards, on June 5, 1724. They were both buried in the vault of St. Andrew's, Holborn, it is said side by side, giving rise to the following epigram :—

> Lo! to one grave consigned, of rival fame,
> A reverend doctor and a wanton dame;
> Well for the world they did to rest retire,
> For each when living set the world on fire.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

BOOKS WRITTEN IN PRISON (7th S. ix. 147, 256, 412).—1. A letter received from an artist friend at Jerusalem since my last note went to press reminds me of yet another instance. After mentioning a variety of excursions to spots consecrated by historic or traditionary memories, it says, "Something of fresh interest turns up every day; yesterday we visited the cave where Jeremias wrote the Lamentations." This was not strictly speaking a prison, but all Jerusalem was captive at the time, and Jeremias wrote here of himself and her, "The Lord hath delivered me into their hands from whom I am not able to rise up."

2. Having occasion to refer to Boethius (7th S. ix. 410) recalls yet another instance. For it was on occasion of his being taken from the height of political popularity and literary success and thrown into durance on a false accusation by the sectarian spite of an Arian emperor's myrmidons that he wrote his 'Consolatione Philosophiæ' to pass away his prison days. It has been objected by some that because this work contains no mention of Christ, "his Christianity did not influence his pagan spirit"; while, on the other hand, he is reckoned a "Confessor" by Catholic writers, and some calendars enter him a saint and martyr. The objection is obviously quite superficial. Boethius, a Catholic, being in prison under sentence of death of an Arian Government, did not elect to write a book on 'The Consolation of Religion.' He must, then, have either written in a tone contrary to his own opinions, or else have aggravated his position by asserting them. As an active student he had to write something to occupy his mind, and under the circumstances he chose to write about philosophy and to leave alone the "burning question" of religion.

It is true "his caution was vain," and after his father-in-law Symmachus and two other consuls had been beheaded on their return from the bootless mission to Constantinople, and Pope John I. starved to death, the deferred death-sentence was carried out, apparently with great barbarity, on Boethius also.

To his first wife Elpis is ascribed the hymn in the Breviary for SS. Peter and Paul's day.

R. H. BUSK.

DE LA POLES (7th S. ix. 407, 491; x. 49).—I bow to the corrections of your correspondents, who are better informed on this subject than myself. I did not, however, suppose that the Earl of Suffolk measured his own cloths; but—misled, perhaps, by the general contempt for trade shown in the Middle Ages—I was not aware of the superiority of the citizens of London, at least to the extent indicated. But I am always glad to learn and grateful to my tutors.

"The house of Michael de la Polo, attainted, in Lumbardstrete," was granted, Feb. 8, 1390, for life, to Elizabeth, Countess of Huntingdon, the second daughter of John of Gaunt. (Patent Roll, 13 Ric. II., part ii.)

HERMENTRUDE.

BROTHERS-IN-LAW OF HENRY VIII. (7th S. x. 22).—May I suggest a small correction and addition to MR. MURRAY LANE'S interesting list? Philip of Flanders was not King of Spain, but for a few months only King Regent of Castile, as consort of Juana la Loca, Queen of Castile, sister of Katharine of Aragon. Ferdinand the Catholic also left a natural son by the Viscountess de Eboli, called Don Alonso de Aragon, Archbishop of Zaragoza, whom his father recognized and appointed Regent of Aragon. Ferdinand also had a natural daughter, named Juana, who was married to Velasco, Grand Constable of Castile, first Duke of Frias. Should

not the archbishop and the grand constable be added to Mr. Murray Lane's list?

Martin A. Sharp Hume, Major.

"Ingratum si dixeris, omnia dixti" (7th S. ix. 449, 514).—I have met with the same sentiment, but differently, and thus expressed:—

Ingratum qui dixerit, omnia dixit.

I cannot say whether the latter version is that of any classical author. If we are to take "Ingoldsby" *au sérieux*, his wording of the sentiment is an excerpt from an ancient "bard." But, query, is it? Fredk. Rule.

Alpha: J. M. (7th S. ix. 329, 438).—Your correspondent asks who wrote under the initials J. M. or who adopted the pseudonym of Alpha in 'N. & Q.' in the year 1860. I can give no information about Alpha, but there is no doubt that the papers which were signed J. M. in 1860 were written by the late Mr. James Maidment, of Edinburgh, whose works on ballad literature and Scottish antiquities are well known to all persons interested in those branches of study. About the same time there were three contributors who signed with the initials J. M., of whom one was Mr. Maidment; another, who dated from Oxford, was probably the Rev. John Macray; and the third, who hailed from Hammersmith, I am unable to identify. In 1860, however, only Mr. Maidment wrote over "J. M." Mr. James Henry Markland was also a frequent contributor to 'N. & Q.' some thirty years ago, as Mr. FitzPatrick points out, but he usually signed his full name, and rarely his initials "J. H. M." W. F. Prideaux.

The Spanish Armada (7th S. x. 26).—On the reverse of a medal struck for Queen Elizabeth after the defeat of the Armada were the words, "Afflavit Deus et dissipantur." This is referred to as follows in the *Spectator* for Tuesday, Feb. 5, 1711/12, the text of the paper being "The prudent still have fortune on their side":—

"I am very well pleased with a medal which was struck by Queen Elizabeth, a little after the defeat of the invincible armada, to perpetuate the memory of that extraordinary event. It is well known how the King of Spain, and others who were the enemies of that great princess, to derogate from her glory, ascribed the ruin of their fleet rather to the violence of storms and tempests, than to the bravery of the English. Queen Elizabeth, instead of looking upon this as a diminution of her honour, valued herself upon such a signal favour of Providence, and accordingly, in the reverse of the medal above mentioned, has represented a fleet beaten by a tempest, and falling foul upon one another, with that religious inscription, *Afflavit Deus, et dissipantur*. 'He blew with his wind, and they were scattered.'"

The same idea gives the key-note to the best contemporary poem on the subject, 'The Triumph of the Lord after the Manner of Men,' by the Rev. Alexander Hume, minister of Logie, near Stirling. Indeed, this hymn, ringing as from the enraptured inspiration of a Hebrew bard, is conspicuous among the very few poems suggested by the great national crisis which the defeat of the Armada emphatically marks. These are the opening lines:—

Triumphand Lord of armies and of hostes,
Thou has subdu'd the universall coastes;
From south to north, from east till occident
Thou shawes thy selfe great God armipotent.
O Captaines, Kinges, and Christian men of weir,
Gar herraulds haist in coats of armor cleir
For to proclame with trumpet and with shout,
A great triumph the univers throughout;
For certainlie the Lord he will be knawin,
And have that praise quhilk justlie is his awin.

The great prototype of such hymns of victory is the song that was sung by Moses and the Children of Israel when the Lord triumphed gloriously over the horse and his rider in the Red Sea. "Thou didst blow with thy wind," it runs in Exod. xv. 10, "the sea covered them: they sank as lead in the mighty waters."

Thomas Bayne.

Helensburgh, N.B.

The special thanksgiving mentioned by Nemo will be found in 'Liturgies and Occasional Forms of Prayer set forth in the Reign of Queen Elizabeth,' edited for the Parker Society by the Rev. W. K. Clay, 1847, p. 619. It was used on Nov. 29, 1588. The words of the special Psalm are, "The Lord scattered them with His winds." The phrase which is in Nemo's mind is probably the motto on the Dutch medal in commemoration, "Flavit [the Divine Name in Hebrew] et dissipati sunt." There is no one text in the Bible of which either of these sentences is a verbatim quotation. The nearest is Exod. xv. 10 (the Song of Moses), "Thou didst blow with thy wind, the sea covered them." C. F. S. Warren, M.A.

Longford, Coventry.

St. Patrick (7th S. x. 9).—As regards St. Patrick being the patron saint of the deaf and dumb, I think Anon. will find some reference in Southey's 'Commonplace Book' concerning St. Patrick's horn, which had some power of curing these afflictions. I have not got the book at hand, or would give the exact reference. G. S. B.

Kyphi (7th S. ix. 370).—

"They worshipped Ra at sunrise with resin, at midday with myrrh, and at sunset with an elaborate confection called kuphi, compounded of no fewer than sixteen ingredients, among which were honey, raisins, resin, myrrh, and sweet calamus."—'Encyclopædia Britannica,' *s.v.* "Incense."

Reference is made also to Parthey's edition of Plutarch's 'De Iside et Osiride,' where receipts for kuphi are given from Galen, Dioscorides, and "the editor's own experiments."

Edward H. Marshall, M.A.

Hastings.

SAVONAROLA (7th S. ix. 388).—There is a work of fiction in which a marvellous story is told of the so-called burning of Savonarola. I distinctly remember as a child the harrowing effect when it was read aloud to me as history; but now that I know it is fiction I should like to read it again as a fine piece of word-painting. I had a strong impression it was said to be by Dumas (the elder, of course), but I have looked through the most likely volumes of his in vain. I inquired for it (under the heading 'Was any one ever burnt alive?') 7th S. iii. 208, without effect, but the present inquiry affords an opportunity for another effort.

R. H. BUSK.

I am not aware whether there is any standard novel beside 'Romola' in which Savonarola appears, but he is a prominent figure in 'The Home of Frisole,' by Mrs. Ady (Miss Cartwright), published by F. Shaw & Co., 48, Paternoster Row. A sketch of the life and times of Savonarola is appended to the book. A. W.

The German poet Nicolas Niemlsch de Sthrelenau, known as Lenau (1802–1850), wrote in 1837 an epic poem entitled 'Savonarole,' in which he illustrates the motto "Thought is the saint, the hero." DNARGEL.

Paris.

There is a short poem about Savonarola in a volume 'Ezekiel, and other Poems,' by B. M.

A. B.

Savonarola figures in Mrs. Harriet Beecher Stowe's 'Agnes of Sorrento,' the novel ending with his death. That work was first published in the *Cornhill Magazine*, and completed in May, 1862. It is curious that 'Romola,' also first published in the same magazine, followed it after an interval of one month only, beginning in July, 1862. R. HUDSON.

Lapworth.

FRENCH OF "STRATFORD ATTE BOWE" (7th S. ix. 305, 414, 497; x. 57).—In reply to the question at the last reference, as to who has dealt with "Anglo-French," I am proud to think that I was the very first to attack this most important and unaccountably neglected subject; and I hope it may stand hereafter in the record of my few good deeds.

I began the study in the only possible way, viz., by making collections of words with references. 'A Rough List of English Words found in Anglo-French,' &c., compiled by me, was printed for the Philological Society in 1882. (A second 'List' appeared in 1889.) Then came 'A Word-List illustrating the Correspondence of Modern English with Anglo-French Vowel Sounds,' giving the etymologies of 1,221 Modern E. words, by B. M. Skeat, my eldest daughter, published for the Eng. Dialect Society in 1884.

The ground being thus prepared, of course a work soon appeared upon the subject in Germany, which I am happy to recommend. The title is 'Beiträge zur Geschichte der französischen Sprache in England,' von D. Behrens, Heilbronn, 1886.

The subject will be dealt with in the Second Series (The Foreign Element) of my 'Principles of English Etymology,' which will be ready, I hope, before Christmas. The chapters relating to Anglo-French are already printed off. I trust the conclusions therein contained will prove to be more valuable than some of the random statements on this subject that are but too common.

WALTER W. SKEAT.

JUNIUS (7th S. ix. 447, 514).—Sir Alexander Cockburn's articles on the authorship of Junius were never completed (see the life in the 'Dictionary of National Biography'). Is it too late to suggest that, if the MS. is in a sufficiently advanced state, the executors would confer a great benefit on students of literature by depositing it in one of our great libraries? C. E. D.

Oxford.

HERMENTRUDE objects to adjectives being used as substantives. "Quis custodiet custodes?" She herself uses the adjective *English* as a substantive. Will she pardon me if I take the liberty of asking what *English* means? It may mean the English people, the English language, the English army, the English possessions, or English hats. It is too late to object to adjectives being used substantivally. We have *greens* for dinner; *blacks* are worn by ladies, they come down the chimney, and inhabit the Dark Continent. We have *whites* in our eyes, in our eggs, and in our West Indian colonies. We ride browns, bays, greys, and blacks in Rotten Row. The very name of the horse, *equus*, means the "swift" one; and the dog, *canis*, is the "prolific" one. Even Shakespeare speaks of the vasty *deep*, and Dryden tells us that none but the *brave* deserve the *fair*.

If the use of adjectives as substantives is to be tabooed as "American," the vocabularies of all languages will be reduced to microscopic dimensions. FENTON.

The 'Encyclopædic Dictionary' (Cassell & Co.) defines *editorial* as a substantive, thus: "An article in a newspaper *written* by the editor," &c. The article referred to was an "editorial" *note*, a matter of literary intelligence. A. H.

CRUMBLEHOLME (7th S. ix. 428).—Probably this is a variant of the surname Cromleholme, sometimes contracted or corrupted into Crumlum, and is, I imagine, of north-country origin. John Cromleholme, M.A., of Queen's College, Oxford, who died in 1810, was for many years rector of Sherington, Bucks. Dr. Samuel Cromleholme was high master of St. Paul's School, London, from

1657 to 1672, and under him the great Duke of Marlborough was educated for a brief period. In 'Nicholas Nickleby' we read of the theatrical manager Mr. Vincent Crummles.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

The name of John Crumblehome appeared in the Liverpool 'Directory' for 1887.

J. F. MANSERGH.

Liverpool.

In the fifteenth century a branch of the Crombleholme or Crumbleholme family was settled near Ribchester, in Lancashire. In 1467 Elias de Crombleholme was a chantry priest there, and in 1526 Robert Crombilholme was "parson of the parish." A short account of this family is given in my 'History of Goosnargh,' pp. 176–179. In 1715 Richard Crombleholme was vicar of St. Michael's-on-Wyre, in Lancashire, and on his death in 1729 his son William succeeded him. I have been unable to find out the name of the Father Richard Crombleholme (the vicar of St. Michael's). There are still descendants of the Crombleholmes of Goosnargh living in the north of England.

It would be interesting to know if the Lancashire Crombleholme descended from the Wiltshire stock, or *vice versâ*. H. FISHWICK.

The Heights, Rochdale.

AUTHORS OF QUOTATIONS WANTED (7th S. ix. 469, 519).—

A contented mind is a continual feast.

"A quiet heart is a continual feast." This is the version of Proverbs xv. 15 in Coverdale and the Bishops' Bible. It is nearer than any of the sentiments quoted. The exact words, "A contented mind is a continual feast," occur in Hazlitt's 'English Proverbs,' 1882, p. 7; Bohn's 'Proverbs,' 1855, p. 283, without other reference.

ED. MARSHALL.

(7th S. ix. 429, 519.)

The lines on St. Luke, with the substitution of *utilis* for *nobilis* in the third and fourth lines, are ascribed by Popham, in 'Selecta Poemata Anglorum,' to Mead. Can any one further state a better authority for, or the actual source of, the ascription to Mead?

ED. MARSHALL.

(7th S. x. 9.)

What Cato did and Addison approved
Cannot be wrong.

An attempted justification of suicide found in the bureau of Eustace Budgell after he had drowned himself in the Thames. A similar apology is put by the dramatist into the mouth of Antony, who cites Cleopatra and Eros as instructors and guides before he slays himself ('Ant. and Cleop.,' IV. ix.). WM. UNDERHILL.

(7th S. x. 49.)

"Life at the greatest is but a froward child, that must be humoured and coaxed a little till it falls asleep, and then all the care is over."—'Good-Natured Man,' I. i. It will be seen that the quotation was not quite correctly given in the inquiry. CHARLES WYLIE.

A dream within a dream.

See a little Shelley-like poem by Edgar Allan Poe so entitled. In addition to the title, the words occur at the end of each of the two stanzas of which the poem consists. JONATHAN BOUCHIER.

None without hope e'er loved the brightest fair, &c.

The couplet quoted is from an epigram by Lord George Lyttelton, author of 'Dialogues of the Dead,' and also of various poems, of which, says Dr. Johnson, "there is nothing to be despised, and little to be admired." B. 1709, d. 1773. FREDK. RULE.

[Many replies to some of the above queries are acknowledged.]

Miscellaneous.

NOTES ON BOOKS, &c.

Philosophical Classics for English Readers.—Locke. By Alexander Campbell Fraser. (Blackwood & Sons.)

THE gloomy view of things which some of our friends are disposed to take is surely in a measure disproved by the success of a series like the "Philosophical Classics for English Readers." The pessimists who hold that we are all of us given up to the newspapers and novel reading have some truth on their side; but there is a select body who still care for thought and the literature in which it is embodied. Locke's influence has been, whether for good or evil, a factor in English life which has modified the opinions of thousands who have never read a line of his writings. To know about Locke from contemporary sources is no uncommon accomplishment; but we fear that there are but few who have read his works themselves. This is a melancholy fact, for which little excuse can be found, for his style is fluent and there is not much in any of his works that is above the comprehension of any educated man or woman who will give to them a fair amount of attention. Their real difficulty consists not in their language, but in their relation to the politics and religio-philosophic speculation of the time. There are not many of us who can throw ourselves back two hundred years and look upon life and thought as our forefathers did when Charles II. and William of Orange ruled over us. Popular writers, who copy one another with a slavish inaccuracy which would be very amusing were it not so harmful, have told us over and over again that Locke was the first person who advocated religious toleration. This is untrue. There had been many writers, English and foreign, Protestant and Catholic, who before his days had argued in favour of a limited toleration, and this was all Locke ever claimed. According to his scheme not only were Atheists to be excluded from the advantages of freedom, but Catholics also, on the ground, as Mr. Fraser tells us, that "he saw in the position of the Roman Church at that time a political force which, on grounds of public policy, it was necessary to restrain as dangerous to the newly reconstituted state." We do not in the least believe that Locke would have persecuted any one for mere opinion, but he had not advanced far enough to see that a man may be a good citizen and still hold opinions which we feel would lead us on the highway towards anarchy if we ourselves entertained them. Locke's writings had a great effect on the mind of his contemporaries, and their influence was not spent until near the end of the eighteenth century. It is impossible for us, in our very limited space, to give, even in a skeleton fashion, an outline of Locke's opinions. Mr. Fraser's book of nearly three hundred pages has in a great measure done so, but not so fully as we could wish. If, however, a student masters Mr. Fraser's volume, and also the treatise published in 1880 by Prof. Fowler, he will know as much as is to be known of Locke and his philosophy without reading his works themselves.

It has been said that the great defect in the writings

of the schoolmen as a body, and of Albertus Magnus in particular, is that they were absolutely ignorant of the physical laws which govern the universe. There is much truth in this, though it is often put forward with comic exaggeration. A similar remark may be made regarding Locke and the philosophy which long bore his name. His great defect was his ignorance of history, and the distortion that his mind had received by living in the corrupting atmosphere of politics during the years in which things were being prepared for the revolution of 1688. His friendship with Anthony Ashley Cooper, Earl of Shaftesbury, did not corrupt a character which seems to have been remarkably elevated and pure in moral conduct; but no one can read what he has left us without feeling that he received much harm as a thinker thereby.

Mr. Fraser's pages are remarkably free from prejudice. There is none of that excessive laudation to which we have been sometimes condemned to listen—a style of writing almost as unpleasant as the pious biographies of obscure worthies which used in the last century to be considered edifying reading for the common people. On many points—some of them of vast import—Mr. Fraser is in the opposite camp to Locke, and he sees more clearly than most men that the exigencies of the time tended to narrow the action of one of the most acute intellects which England has produced. Locke suffered from another defect, for which he was in no degree responsible. In his days there was not in English any clear and exact philosophical vocabulary. Each man who had occasion to write on matters of the higher thought had to make for himself a kind of philosophical dictionary of his own. The Renaissance, even more than the Reformation, had destroyed the authority of the old scholastics. In Catholic countries as well as Protestant their huge folios remained unopened, dust-laden on the shelves; and the modern thinkers were the most admired who avoided a terminology which had become obsolete. We see the effect of this not in Locke only, but in Berkeley, Spinoza, the Cambridge Latitudinarians, and, indeed, in nearly all men of that time who wrote on philosophical subjects. It can never be too strongly enforced that things, not words, are the subject of all philosophical speculation, and that to disturb a nomenclature that is understood is a baneful practice.

We trust that Mr. Fraser's volume will have many readers. If another edition is called for, an index would be a great improvement. The list of Locke's works given in the appendix will be of use to all future students.

Popular County Histories.—Cumberland. By Richard S. Ferguson. (Stock.)

CUMBERLAND is an interesting shire both to the geologist and the antiquary. It is true that its natural features are not, on the whole, of so commanding a character as those of some parts of Scotland, but to the student of the earth's crust they are perhaps more interesting, as giving in a small compass so much of the history of the ancient state of our earth. Its human history may be compared with its geological character. No race which has ever settled in England has failed to leave its trace here. The flint men and the men of bronze, each of the families of Celts, the Roman, the Angle, the Saxon, the Dane, the Norman, and later still the Fleming, have all been settlers here, and the blood of all of them, except, perchance, the first, is blended in the veins of the Cumbrian peasant of to-day.

Mr. Ferguson has devoted much time and space to what may not unfitly be called the race elements of his subject. We do not say this by way of censure. In fact, there is not a word of what he has told us that could well be spared.

The best part of the volume is unquestionably the portion devoted to the Roman occupation. When we consider how scanty are our materials and yet how very much has become certainly known as to this dark period through the good use that Mr. Ferguson and his predecessors have made of the itineraries and inscriptions, it makes us hopeful that future labourers and the chance discovery of inscriptions may yet give us far more knowledge than we at present possess.

Of the time between the withdrawal of the Roman legions and the Norman conquest he has little to tell; but the chapters relating to the forest and the great baronies are of peculiar interest. The wider our knowledge becomes the greater seems to have been the wisdom of our Norman kings—especially of the great bastard duke—and their ecclesiastical ministers, or lieutenants, as we would rather call them. Politicians of all parties and all lands have long agreed that, as the world is now, a great ecclesiastical minister for secular affairs is impossible; but in the days when Norman and Saxon were blending a powerful priest was the only man who could reconcile contending claims without being subject to the overwhelming temptation of endeavouring to found a family. The extreme wisdom of the Conqueror or his advisers of granting the leaders of the incoming race estates far apart can never be sufficiently commended. We cannot follow Mr. Ferguson in his travels down the stream of time. We must remark, however, that, unlike many books of the same kind, the latter chapters seem to have had as much care bestowed upon them as those relating to early times. There is a good list of Cumbrian books and an excellent index.

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J. BERT COLLINS ("Better fifty years of Europe than a cycle of Cathay").—The line is, of course, by the Laureate, and the idea conveyed is, we suppose, that a short experience of civilization is better than a long experience of barbarism.

S. ILLINGWORTH BUTLER ("They that wash on Monday").—See 1st S. ii. 515.

CORRIGENDUM.—Vol. ix. p. 536, col. 2, Index, *for* "King, C. S.," read *King, Sir C. S., Bart.*

NOTICE.

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